



ADVAITHA WITHOUT TEARS
BHAGAVAD GEETHA
(Ten 'essential Verses)



BASED ON
DISCOURSES

By

HIS HOLINESS

SWAMI DAYANANDA SARASWATHI
COMMENTARY

By

MANATHALA KRISHNANKUTTY

(At the holi feet of my master Swami Dayananda Saraswathi
Anaikatti, Coimbatore)

"Trust no future however pleasant,
Let the dead past bury its dead
Act act in the living present
Heart within and God over head"

H.W. LONGFELLOW

6517

R65 (Loury)

*Heights of great men
Reached and kept
Were not attained in a sudden flight
When their companions slept
They were toiling upward in the night.*

20-5

ADVAITA WITHOUT TEARS
BHAGAVAT GEETHA

(TEN ESSENTIAL VERSES)

Selected by : Poojya Gurudev Swami
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ADVAITA WITHOUT TEARS

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INTRODUCTION

PREFACE

I am fortunate to have listened to His holiness Swami Dayananda Saraswathi and studied his books, on Vedantha. Combining my study of physical science and my understanding of Swamiji's works on Vedantha, I feel confident to present these notes.

It appears to me that physical science and spiritual science are, but two sides of the same coin (Knowledge.) I have attempted to make this fact clear. If the reader is able to appreciate this explanation I feel immensely blessed.

sd/—

M. KRISHNANKUTTY

INTRODUCTION

Bhagavat Geetha was taught to Arjuna, by Bhagawan Krishna. The Mahabharatha epic, has in its middle, Geetha discourse. Kauravas and Pandavas were two groups of the same family. The Kuru group had Dretharashtra as the king. Since he was blind, his son Duryodhana was yuvaraja and was virtually the ruler. Expansion of kingdom and authority is every ruler's ambition. Duryodhana too was for it, even at the cost of Dharma.

Dharmaputhra (Yudhistira), was the ruler of one part of the kingdom. His rule was according to Dharma. He was the eldest of Pandu's children (Pandavas). All five of them, followed the law of dharma, and had no ambition, other than to make their country noble and prosperous.

Duryodhana employed foul means to annex the Pandava kingdom. He defeated the Pandavas, in the game of dice and made them go to the forest. According to the rule of the game, they could get their kingdom back after spending twelve years in the forest and one year incongnito.

But even after that period, Duryodhana refused to part with the territory, illegally in his possession. That is the nature of power hungry people. It is rightly said " power corrupts and absolute power corrupts absolutely " We see that even today, in this land of nonduality. Krishna went to Duryodhana as emissary.

It was of no avail. War became imminent. Duryodhana and Arjuna went to Krishna for support. Krishna was equally related to both. Duryodhana was pleased when he was offered the entire military force. Arjuna was happy when Krishna agreed to be his charioteer.

The conflict here is between physical power and Viveka. Duryodhana had acquired more muscle power and was confident of victory. Thus goes the belief. But knowledge gives Viveka. It is surrender to the Almighty. One who sees Lord Krishna in front, will never fail. That is the confidence of great people. They have no I-ness and My-ness. Believers depend on their faith and God's help, for which, they also pray. They see God separate from them. They consider Him, all powerful and believe that God will definitely be pleased if they perform religious rites. God does help them. But He helps those more, who love Him as self. That is what happened to Arjuna. He surrendered to Krishna. Seeing Krishna in front he could do wonders.

But seeing his grand sire Bheeshmar, and teacher Drona arrayed against Pandavas on Duryodhana's side, Arjuna broke down. The thought of hurting them made Arjuna very sad. He said to Krishna, "I don't want to fight. I would rather take to sanyasa." This conflict is every man's experience. Krishna gives a solution to this fundamental problem through Bhagavadh Geetha.

The Bhagavadh Geetha has 18 Chapters and 700 Verses. My master Swami Dayananda Saraswathi had worked in Chinmaya Mission for 15 years as acharya for Bramacheri courses, lasting for 3 years each. For the last ten years, he is on his own, teaching Vedantha in Gurukulams in America, Rishikesh and Anaikatti, Coimbatore. He is a born teacher and because of his wide knowledge of physical science and spiritual science, he is presently considered as an authority on Vedantha. His methodology of teaching has attracted world

wide followers. He does not belong to any organisation. He says "I am organisation myself."

I feel immensely blessed to have been able to attend his discourses, his classes and, study his books for the last 15 years. I am not a regular student of the Gurukula but devoted to his teaching. The following ten verses from the geetha were selected by him, as a test paper to his students at the end of their course to write commentary on. I picked up this book and wrote my understanding of the subject. It is given, in the following pages. If the reader can get a glimpse of my master's mind in these notes I feel fulfilled. I pray to Lord Guruvayurappan to bless me and the reader.

But seeing his friend and teacher Drona, who was on Bhishma's side, Arjuna broke down. The thought of hurting him made Arjuna very sad. He said to Krishna, "I don't want to fight. I would rather take a sanyasa." This conflict is every man's experience. Krishna gives a solution to this fundamental problem through Bhagavad Geetha.

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DHYANAM

YAM BRAMAH VARUNEDRA RUDRA MARUTAH
STUNVANTHI DIVAI STAVAIHI

VEDAI SANGAPADA KRAMOPANISHADAIR

GAYANDI YAM SAMAGAHA.

DHYANAVASTHITA TADGATENA MANASA

PASYANTI YAM YOGINO

YASYANTAM NA VIDUHU SURASURAGANA

DEVAYA TASMAI NAMAHA.

(I salute Thee, who is worshiped by all Gods, who is praised by all scriptures, who is embodiment of Vedas and who cannot be known, except in the minds of yogies, during meditation. I pray to Thee that your grace may always be with me!).

I VERSE

II-II ASOCHYAYANANUASOCHASTUAM

PRAJNAVADAMSCA BHASASE

GATHASUNAGHATHASUMSCHA

NANUSOCHANTHI PANDITHAHA

(You grieve over those whom you should not grieve for, yet you speak the words of the wise. The wise do not grieve over the dead or the living).

This is the starting verse of the Geetha discourse, which Bhagavan Krishna gave to the warrior Arjuna. Previous verses describe the background and the situation in which this was taught to Arjuna. Arjuna is the state of mind of every energetic young man facing challenges in this life. Arjuna in the Mahabharatha was a perfect man successful in all pursuits. When faced with the ultimate challenge of discarding all relations, Arjuna was emotionally upset. He broke down completely over the thought of killing Bhishmapithamaha, Acharya Drona and other relations close to him. Seeing this, Bhagavan Krishna, Arjuna's bosom friend, turned guru says "you grieve for nothing and talk as though you are wise. A wise man never grieves. He is full of joy, ever joyful".

Born as a living being, man has forgotten his nature. He is not aware of his fall, There are two main obstacles for pure knowledge. One is his ego, The other is his attachment. With ego alone he is born. Otherwise why should one take to form? Whatever happens, no one needs to grieve. Because, he is not born. Born is the nature which Bhagavan clears, in his Geetha discourse. It extends to 18 chapters and 700 verses. One need not drink the whole of the Ganga to taste how pure she is The very thought of the Ganga is purifying. So also Gayathri and Geetha. If one remembers God Almighty, and gets dissolved, all sorrow is gone. So Bhagavan says "You grieve for nothing; realise this".

II VERSE

II--21

VEDAVINASINAM NITHYAM

YA ENAMAJAMAVYAYAM

KATHAM SA PURUSHA PARTHA

KAM GHATAYATI HANTI KAM

(Oh, Partha, regarding one who knows, that which is unborn changeless, beyond distruction and beyond time, how and whom, can such a person, kill or cause to kill ?)

Does such a person exist who is not born ? No, Living or dead- everything exists in time. About existence of material matter, we have no doubt. But about spiritual matter we believe- Matter exists in solid, liquid or gaseous state. Gas further is atomised and is converted to energy. Energy exists as potential, when it is conserved and as kinetic, when energy is being spent. Stored water in a dam, has potential energy. When the gates are open, the water gushes out and has kinetic energy. In both cases, energy is not fully converted to potential form or to dynamics. Only one form is reduced and the other increased. Total eradication of one to produce the other is not possible. So they co-exist. This co-existence of potential energy and kinetic energy is materialist concept of harmonic existence. Spiritualist call it sivasakthiikyam oneness of God and His nature

Siva, out of full mercy, appears as Parvathi, Himalaya is Parvathi. If she abandonse all including the space she occupies, Siva is realised. Each one object is in this category. But realisation is not possible by thought process. His grace makes it evident to one. If knowledge of Paramathma shines one realises Athma. both being the two sides of the same coin. Then, who kills and who causes to kill whom really? It is himself, that is purity, that is awarress.

III VERSE

11-55

PRAJAHATHI YADA KAMAN—

SARVAN PARTHA MANOGATHAN,

ATHMANYEVATHMANA THUSTAHA

STHITHA PRAJNASTADOCHYATE.

(Oh, Partha, when one gives up all the mind's longings, being happy with the mind, abiding in the self, then he/she is called wise.)

“Let wisdom be born in you, Arjuna, See yourself in all, standing in front of you. You as awareness are all of them, let your arrows be shot, and kill yourself in these bodies—your ego, individuality. They are your enemies, as you have myness is them. Later on Krishna says “You are your friend and you alone are your enemy”. You lack that composure to appreciate truth. The agitations in your mind create the world of sorrows. Mental agitations go either by self knowledge or by selfless service. There is no point in suppressing your thoughts.

If your actions are dedicated to God; there will not be any reaction deposits, and the mind gets purified. Then your Athma shines itself as one that is the whole—Paramathma. Thereafter no desire is left in you, to be fulfilled. Such a satisfied person is full. His mind is everpure.

Yet, since that person carries a body, knowledge some times gets clouded. Body has its own weaknesses diseases and sororws. God has no form. Therefore He does not suffer at any time. If you have a head, you are sure to get head ache.

When one is fully realised as Lord Krishna, he is always joyful. He is not only enjoying the love of Gopi, but all forms of love in all at all times. Such is the nature of Sthithaprajna, the wise. Though Krishna was fully immersed in joy, He was not wet at anytime. He remained everpure, unbiased and unattached. People love Him and enjoy life.

IV VERSE

IX—4 MAYA THATHAMIDHAM SARVAM

JAGHADAVYAKTHA MURTHINA

MATSTHANI SARVABOOTHANI

NA CHAHAM TESHVASTHITAH

(This whole world is pervaded by me whose real nature is not an object of perception. All beings have their existence in me. But I am not in them).

Krishna is full in time and space. He has no sense contact with any object. So there is no joy or sorrow for Him. He has nothing separate, nothing different, nothing else other than Himself. Some devotees see Him outside in person. That is not real Krishna. Inside vision of His enchanting form is also not the real Krishna. Because He is formless. We may at best, express Krishna as the blue sky. Blue is the colour of infinity. Krishna is much more. All sense perceptions are but illusions.

We think we produce noise when we speak or sing. Science says that we are only producing vibrations in the air. These vibrations in simple harmonic motion, from transmitter throat cause resonance in the ear drum of the receiver. The listener's

pulses carry this coded message to the brain which makes similar notes, which we think we hear as sound of music, abuse or flattery, shouts or murmur. Sound is not produced, transmitted or received. It is all vibrations that is in wave motion in the air. Same is the case with all sense perceptions. Even sense of taste or touch are but thought waves, sympathetic vibrations and reflections. Sense contact between living organisms, produce thought waves, and dead objects produce thought reflections. All of these, are motions of extrovert thinking. We think we get sense satisfactions from objects. It is not real.

Krishna says " Every thing is pervaded by me. I am nowhere in nature. I don't experience anything. Experience of God is for persons who think there is difference " Both big ocean and small wave is but water. Wave is in the ocean, and ocean is not in the wave. From the stand point of water, there is no difference between wave and the ocean. When all differences vanish truth shines.

V VERSE

III—3 LOKESMINDWIVIDHA NISTA
 PURA PROKHTHA MAYANAGHA
 JNANA YOGENA SANKHYANAM
 KARMAYOGENA YNGINAM.

(Oh, Sinless one, at the beginning of creation two styles of living in the world, were enunciated by me, pursuit of knowledge by enunciates and dedicated action by those involved in action).

Vibration in living organisms is caused by Prana. The Mind expresses itself through organs of perception and organs of action. Emo-

tions and thoughts are also expressions of life energy. Conservation of this energy, fuses the individuals to total cosmic power. Purusha experiences, Maya the Prakrithi. She is dynamic and full. When there is light there is no darkness. So also, is the case with knowledge-Communication takes place when thought is passed on through expression. All expressions, if assimilated and conserved, to quieten the mind, this life, here and now is selfrealised. But so long as one carries the body, realisation is only temporary.

Krishna does not express or experience. It is the observer who is moved by the form and beauty. He is formless. We know that "beauty is in the adorer's view". You adore Krishna and Beauty appears in front of you. So many devotees have that experience. It is the beauty of adoration, nothing else. We adore this wonderful world and we see God everywhere. In short, we have to see Krishna's universal form. This vision we get simply by sincere adoration.

Two paths are prescribed for this darsana. One is the path of devotion (Karma) and the other, the path of knowledge or renunciation (Sanyasa). People talk of Karma yoga as separate from Bhakthiyoga. Bhakthi has no separate existence. Bhakthi is love of self in all lives. Every living being is a Bhaktha. Every living being loves the mother from birth. Human being also loves father. Because, mother tells the child "That is your father". What is the function of the father, human species do not know, till they reach maturity. So, love is inborn and expands with knowledge. Love and service of the world is path of Karma yoga and Love of pure knowledge is the path of Sanyasa. Both are God word journey.

VI VERSE

II—47

KARMANYAVADHIKARASTE

MA BHĀLESHU KADACHANA

MA KARMA PHALAHETHURBHU

MATE SANGOSTHUAKARMANI

(You have power over action alone, and not-over the results. May you not think that you are the given of the results of action, nor may you be attached to inaction).

The question is; " Why must you work for salvation? " If I have no more distance to go, why should I walk? I know the truth about myself. It is the same as Godself. True self and false self must be differentiated. That is all. One who lives in body is false self, and he / she has to maintain the body. This person has duty to his relations, far and near, for which also he / she must work. He may not know that he is one with God. He is conscious of the body. Also he knows that God's help is a must for smooth sailing in this world. To these people the Lord says " you are fit to act. But remember, that the result of your action is as per my will, my law. You cannot demand the result, nor can you take credit for your action and the result thereof ".

There are many constituents that go to make up the result. Some are within your powers, but 99.9% are with the Lord and His nature. In fact the Lord alone appears as nature. You may say that the result of action is the result of interaction between various forces at work in nature (Cosmic forces). Therefore do not take credit for any of your action and do not condemn yourself if things go sixes and sevens.

That you work also is not as per your ability. You have vital prana given to you. Your organs of perception and organs of action are provided to you by nature. The power to think and decide is given to you by nature. Therefore remember God and lead a dedicated life, if you want to be successful. When your action and the result thereof is decided by nature, why take credit or discredit yourself? You are not author for anything. If you think that Maya is existing and playing this game, let it be!. "Enjoy her love. If she says "Good bye!" after the game is over forget about her.

But, even the Lord does not disown her. She always lives within and without HIM. The pot maker cannot live away from the pot. Pot maker is the shape, size and material, that go to make up the pot. Pot may turn to clay. But clay goes in another pot. Pot maker ever lives in the pot. That is the relationship between God and nature. That is how Krishna lived in Ambadi Gokulam and Dwaraka. He liked relationship. Yet He remained untouched, unattached, during His life. In fact He is unborn but remains in the minds of His lovers. Think of Him, He appears in front of you, You have discretion to think and act. He comes on His own by way of action and result. Love Him with full heart and soul. He is there but not as a result of your love and action. But by His grace.

Don't be attached to inaction

In the same Verse, Krishna says knowing the truth, you don't remain inactive. That is also not man's purpose in life. He is born. He has some ordained duties. Attaining perfect knowledge of self, is the main. After realisation, one may think of only stillness of body mind intellect complex. It is not possible for any living being to remain in perfect silence. Dhyana is also not easy. What are you

really meditating on? Must be some form or Guna. But self is without any name or form. Yet practice of meditation is the method for perfection.

I know I am that self, which is also God, just as ocean and wave is but water. Self knowledge is not about anything. It is knowledge by which, in which, all knowledge is lighted or shines. Particles move in vibration or may remain at rest. Movement in harmony with universal forces is what is possible in man's life. In that attitude if one lives, he is yogi. The yogi has always in mind, to do good to others and not to do any harm. If one becomes sanyasi without passing this stage of yoga, in most cases, he / she is doomed to failure. So Krishna says "Don't be attached to inaction."

VII VERSE

XVIII—46 YATAH PRAVARTTIRBHUTANAM

YENA SARVAMIDAM TATAM

SVAKARMANA TAMABHYARCHYA

SIDDHIM VINDATI MANAVAHA

(The Human being attains perfection, through performance of his / her own actions, by worshipping One from which all beings came and by whom all this is pervaded).

One's own actions, who decides ? You do not know why you have taken this form. When any manmade article is created we know its purpose. But we do not know why man is born. ' God, created man in His form, is one view. To us HE is formless. Also HE has nothing to create out of. Moreover HE cannot move, to do

anything. Therefore we know that creation is myth. But it appears all purposeful, and meaningful, to intelligent man. There is nothing redundant in creation. How can creation be meaningless then? It is most accurate conglomeration.

We live within time. I have an intelligent body. So, there, must be purpose for my birth. Wise men say, that creation, with all its problems is born out of Him, for man, to know the perfect self. He is perfect, who has completed all his life cycles. He is perfect who leaves no residue of desires while dying. This state is the only truth which is to be realised by man. Thereafter no activities are left, and therefore no birth to him.

Till then, he has to work. He has to pursue proper course of action. Till then, he has Karma for which he has been taking births. But he has forgotten what all is left for him to perform. There are various activities codified in our religion. Mainly they are grouped into two varna dharma and asramadharma. Varna is family background and asramadharma is according to his stage in this life. They are all important and accomplishing. But all these are not rigid and cannot be ever true. According to time, codes of conduct also change. Nobody can insist now, that a sweeper's son must be a sweeper. Similarly, old age does not mean taking sanyasa. Wise people, continue all activities aimed at fullness. They know that gaining something, even knowledge of objects, is not purifying. All material gains only appeal to senses to quiten self. If one can be fully relaxed, without getting something or getting rid of something, why pursuit? So long as body is there, he has to carry on life's activities. Doing all work as service to God and accepting the result as His prasada, is the right attitude for man. Prayers, to make self live a dedicated life, will give the final touch to his activities. Why pray? With limited knowledge we cannot reach out to infinity. So a small mighty prays, to all mighty "please help". Pleasing Him, one who prays alone is getting pleased, relaxed or relieved.

VIII VERSE

V-6

SANNYASASTHU MAHABAHO

DHUKHAMAPTUMAYOGATAHA

YOGAYUKTO MUNIRBRAHMA

NACHIRENADHIGHACCHATI.

(Renunciation, (characterized by wisdom), on the other hand oh mighty one, is difficult to gain if one is not of tranquil mind. The reflective one, endowed with a tranquil mind, soon reaches Brahman)

Man is endowed with wisdom to pick and choose. He has descretion to go on performing duties or leave everything to be sanyasi. To surrender is most difficult. But when one is mature enough, mentally capable to stand all sorts of insults and sufferings surrender is natural. He is in fact Jeevan mukta, liberated and living.

Seing the everjoyful sanyasi, some people are tempted to take sanyasa. Taking sanyasa is giving up all mundane activities and engage in contemplation, study and teaching relegious texts. The sanyasi finds pleasure in that. He is cared for by God and His creation. Society helps him and gets benefit of his learning.

Nature is the biggest book of knowledge. The sanyasi is therefore absorbed in nature. If an immature mind is searching for pure knowledge, he is not going to get it. Mature mind is pure, free and full with knowledge. That mind is clear reflection of God. It has no disturbance whatsoever. Others may study the entire vedas. But knowledge may not shine. Pure awareness is self, untouched by likes and dislikes.

One may learn the Ramayana. Unless he has understood, that Sita is the nature of Rama and Rama is the nature of Sita, he has not found the truth that is Sree Rama. Unless one drop of Ganga is tasted, one does not know how pure she is! Unless you appreciate that Krishna is the colour of the sky, the apparent infinity, your learning of Bhagavatha and Mahabharatha is not full.

We must realise that Krishna is Gopi and Gopi is Krishna. To Gopi, Krishna is playing love. To Krishna Gopi is at heart. Gopi also has got Krishna at heart. But she purposely keeps Him in embrace. That sweetness of love Krishna enjoys, without the degenerating touch. Gopi is full of joy. Krishna is joy. Unless you realise this truth sanyasa, is most difficult and painful. A tranquil mind is realised Brahman. It has no pain or pleasure. Sreekrishna Says this.

IX VERSE

V - 43

SARVA KARMANI MANASA

SANYASYASTE SUKHAM VASI

NAVADVARE PURE DEHI

NAIVA KURVANNA KARAYAN

(The embodied one, with senses under control, mentally giving up all actions

Happily abides in the city of nine gates, neither performing actions nor making others act.)

Happiness is my nature, I am presently embodied. If I have a body, I am bound by joys and sorrows of the body. One must do something, so that body is maintained in proper

order. While you are living in a house, you are bound to keep it clean and secure. This body of yours is with nine entrances. You must keep the doors well locked. The house must be well kept, clean and in order. Then only you can be comfortable. So long as one has body, that is a possession worth keeping. But body perishes. You have to continue life, unless your individuality is spent out.

Full joy is your real nature. That you is not born. Born is you, out of ignorance. Let that ignorance born karma, also be exhausted. For that alone is this intelligent human form given to you. Live to learn, that yourself is the truth.

Life cycle, the dynamic force, that leads you now, must be eased out, till the cycle does not repeat itself. People say "Meditate on God", But How? For that alone Krishna is born. Keep HIM in your heart of heart. You can love Krishna as a sincere life partner or a beautiful child. Any form is suiting His nature.

Our God is half male and half female, Bhagavan and Bhagavathi in one form inside Bhagavan and outside Bhagavathi or Vice Versa. Purusha appears as Prakrithi. Is not Prakrithi beautiful to enjoy? There is nothing unwanted in nature. Let us enjoy. Enjoying man is not real man. Joyful man comes to sorrowful man also. Real man neither performs action nor makes others act.

X VERSE

V — 43

SARVADHARMAN PARITYAJYA

MAMEKAM SARANAM VRAJA

AHAM THUA SARVAPAPEBHYAHA

MOKSHA YISHYAMI MA SUCHAHA.

Giving up all actions, seek me as your sole refuge. I will liberate you from all sins. Do not grieve

With grief we are born. This grief is due to the unfulfilled desires. during the last birth. If there is no left over residieu, such person is a realised soul. He is one with the whole self. Once born, the person has to die. Dead is the person to be born again. Otherwise ONE does not die! For getting out of this cycle of death and birth alone, one must know 'I am not born.' In life we have to experiance joy and sorrow. Absence of sorrow we call 'happiness', which is our real nature. Purifying the soul is the true aim of life. It is the ultimate. It is unity in all diversity. Diversity is unreal and unity is real.

In all religions, dharma is prescribed by the wise and experienced. All roads lead to one goal. Dharma varies from individual to individual, family to family, society to society, and nation to nation. When one knows he is not wave or sea, but water and looks at things and beings from that point of view, he pervades the whole cosmic world. World goes, knowledge remains. This awareness has no disturbance. The knowledgeable neither looks for joy nor gets disturbed by sorrow. He knows that they are agamapayinonithya (passing show). I am nithya (omnipotent omnipresent my and omniciant, beyond time and space, and always FULL). All karmas have vanished. Such a person is neither living nor dead (Sthithaprajna)

Parithyajya is not to be thought of, as merely giving up every thing. Taking one's, own life is opposed to nature. But Maya deserts. Similarly all dirt goes and self shines. This happens easily by devotion.

Real bhakthi and pure knowledge are not different. Parama-prema is bhakthi, It has no object or purpose of love. It is pure

love. It is pure knowledge. One who is reborn in this life itself as love, is a devotee of God almighty. One who is reborn in this life itself as pure knowledge (Awareness) is gyani. Objectless awareness is selfless love. Both mean the same. One who is realised is pure inside out, now and hereafter, here and anywhere. No likes and dislikes come near him. It is deviation that creates anything. If creation, creating and creator get fused, it is like clay gone pot remains, or chain gone gold remains, and nature gone self remains.

So Krishna says " Do not grieve Arjuna! " Arjuna, now realised that he did not grieve in the beginning and it was the wonder of all wonders, joy of all joys.

Om Tat Sat.

ERRATA

Page	Line	Read
2	13	Annex
3	4	Chariater
5	9	Salute
5	9	Worshipped
6	6	Pursuits
6	10	Bosom
6	22	Almighty
7	25	Awareness
9	24	Transmitter
12	6	Giver
12	24	Not
15	4	Conglomeration
15	8	Cycles
15	12	pursue
15	24	Quieten
15	26	Pursuit
15	29	Dedicated
16	11	Discretion
19	4	Risidue
20	11	Beginning



Read	Time	Page
Anna	13	1
(Paras)	4	2
Salute	9	3
Workshop	9	4
Purana	6	5
Boron	10	6
Almighty	23	7
Aravind	23	8
Transmitter	24	9
Gift	6	10
Not	24	11
Constitution	1	12
Cycle	2	13
Power	12	14
Queen	24	15
Purana	26	16
Deceased	29	17
Discipline	11	18
Residue	4	19
Beginning	11	20



OUR PRAYER

“Where the mind is without fear
And the head is held high
Where knowledge is free
Where the world has not been broken up into
fragments by narrow domestic walls.

.....

.....

Where the mind is Led foreward by THEE
Into ever widening thought and action
Into that heaven of freedom my father
Let my country awake!”

Jagore.

*"For a bowl of water give a goody meal,
For a kindly greeting bow thou down with zeal
For a single penny pay thou back with gold.
If thy life be rescued, life do not withhold
Thus the words and actions of the wise regard.
Every little service tenfold they reward.
But the truly noble know all men as one
" And return with gladness **GOOD FOR** evil done."*

(From Gandhiji's Experiment with Truth)